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existence, while this book at least seems to be concerned with experiences which a religious man recognizes as akin to his own.

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BRIEF MENTION

OLD TESTAMENT

GUNKEL, H. *Reden und Aufsätze*. Göttingen: Vandenhoeck und Ruprecht, 1913. viii+192 pages. M. 4.80.

This is a collection of addresses and articles that have already been seen in various journals, where they were widely scattered and inaccessible to the public as a whole. They were well worth republication in this form. The eleven topics treated are: (1) Bernhard Stade, (2) The Aim and Method of Old Testament Interpretation, (3) The Fundamental Problem of Israelitish Literary History, (4) Samson, (5) Ruth, (6) The Psalms, (7) The Final Hope of the Psalmists, (8) Egyptian Parallels to the Old Testament, (9) Egyptian Songs of Thanksgiving, (10) Jensen's Gilgamesh-Epic, (11) The Odes of Solomon. The range of interest is thus very wide; but there is no unity binding the essays together. The discussions are semi-popular in style and are calculated to make clear to the public at large the attitude of Gunkel toward the interpretation of the Old Testament. The paper on Stade, his teacher, is a discriminating eulogy doing credit alike to teacher and scholar. The second essay states the methodology of the *religionsgeschichtliche* school of which Gunkel is a leader, and the remaining discussions supply illustrations of the methods as they work out.

Die Mischna: Text, Uebersetzung und ausführliche Erklärung. Giessen, Töpelmann, 1913.

WINDFUHR, WALTER. *IV Seder. Nezikin*: 1 Traktat. Baba qamma ("Erste Pforte" des Civilrechts). viii+96 pages. M. 4.80.

MEINHOLD, JOHANNES. *II Seder. Moëd*: 5 Traktat. Joma (Der Versöhnungstag). iv+83 pages. M. 4.30.

ALBRECHT, KARL. *I Seder. Zeraim*: 9 Traktat. Challa (Teighebe). iv+48 pages. M. 2.40.

HOLTZMANN, OSCAR. *V Seder. Qodaschim*: 10 Traktat. Middot (von den Massen des Tempels). viii+112 pages. M. 6.

In Christian circles the chief interest of the Mishna lies in its theological features. Now and then there are tracts which are valuable for cultural purposes, and others which appeal to jurists. The first tract in the series published this year is chiefly of juridical value. The author has followed the methods described in this Journal (January, 1913, pp. 119 ff.), and has employed, as the basis of his work, Goldschmidt's edition of the Babylonian Talmud (1906), the Hamburg MS, No. 165, Lowe's Cambridge text (1883) of the Mishna upon which the Palestinian Talmud rests, and Strack's photolithographic reproduction (1912) of the Munich MS of the Talmud, No. 95. The name of the tract, "Nezikin" ("damages") covers three "gates," this

being only the first of the three. As a whole the main divisions of the tract presuppose the provisions of the Torah and the enforcement of those provisions. The notes reveal careful investigation, on the part of the author, of the minute specifications of rabbinic law and the history of their application down through Jewish literature.

The Mishnic "day of atonement" is specified in detail in Meinhold's contribution to the series. The sources of this theme in the Old Testament in P are recited and briefly discussed, as a comparison or contrast or basis of the material supplied in the tract on the "day." His conclusion is that the day of atonement was born out of the earnest penitence of the post-exilic church. Cult-cleanliness, which the prophet Ezekiel had so highly prized, was to that body just as important as moral cleanliness. Out of the desire to enforce such regulations, each new year was opened with a fundamental cleansing of the temple and the church. As a means to this end there were enforced a fast and cessation from work, and thereafter the complete ceremony of the Levitical law. Now the tract *Joma* ("Day") specifies in wearisome detail the whole process of observance of the day of atonement down to the time of the destruction of the temple and the city. The tract dates certainly from not later than 200 A.D. and most likely quite soon after the destruction of the temple in 70 A.D.

The basis of the text printed in this tract is the Naples edition of the Mishna (1492), and that of Venice (1606); also the MSS: Codices Berlin Orient. 567 4^{to}, Berlin Orient. 567 fol., Hamburg 18 fol., Munich No. 95 (Strack's edition of 1912), Cambridge (Lowe's edition, 1883), and the Kaufmann codex. Such variations as are noteworthy are found in the *Textkritischen Anhang* to the tract. The printed text is not simply one but rather a combination of several of the sources above mentioned. The fuller information given in the combined form fully justifies the author's method.

Albrecht's *Challa* is based on the Kaufmann text, Lowe's Cambridge text, Hamburg MS No. 18, Goldschmidt's edition of the Bamberg text (Venice, 1520-23), Codex Hebr. Bibl. *Monacensis* No. 95, the Naples edition of 1492, and the parallel texts in the Tosephta. The notes are full and complete, going so far as to quote similar words and customs current in Arabic and in Greek life. For a study of the rights and duties of the temple officials in the period of the composition of this tract—somewhere about 170-190 A.D.—this little document is indispensable.

The *Middot* is an exception to the usual character of these tracts. It has to do with the measurements of the temple at Jerusalem. It is rather haggadic than halachic in its main features. Its author was probably a scribe, who drew his picture of the temple mainly from the Bible. He maintained as did the scribes in general that the biblical representation of the tabernacle, of Solomon's temple, and the temple of Ezekiel, practically united to form one homogeneous plan. Even Herod's temple was in the main a realization of the biblical requirements.

The author devotes about thirty pages of the introduction to an examination of the passages of Josephus which mention the temple of his day. He points out the agreements and disagreements between Ezekiel, the Mishna, and Josephus, and discovers in the end that the figures of the last remain an unsolved riddle.

As the basis of the text printed here the author used the Berlin MS Or. qu. 570 as printed by J. Fromer (Breslau, 1898), Lowe's Cambridge text (1883), the Kaufmann codex in Budapest, Strack's edition (1912) of the Munich MS, and the *editio princeps* of the Mishna (Naples, 1492).

The notes are particularly rich in terms that explain the architectural and ritual character of the temple, drawn from every available source. The text-critical supple-

ment cites the most important variations found in the texts used as the bases of that printed in the tract. Every future discussion of the measurements of the temple must take account of Holtzmann's contribution in this tract.

NAUMANN, WEIGAND. *Untersuchungen über den apokryphen Jeremiasbrief*. (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, XXV.) Giessen: Töpelmann, 1913. 53 pages. M. 2.20.

The pseudepigraphical letter of Jeremiah, although brief, is brimful of difficulties for the interpreter. Naumann's investigation covers its relation to Babylonian images of the gods, to priests, to cult, and to the weakness of these divinities. He takes splendid advantage of recent researches in the Babylonian field, and concludes that the letter does not contain a polemic either against Greek or Egyptian or polytheistic reverence for the gods in general but is aimed wholly against Babylonian idol worship; that the author of it knew exactly the Babylonian cult of the gods, the religious conceptions of the Babylonians, and Babylonian culture in general. There are evidences that the letter was translated, but such evidence is not strong enough to prove that the letter was originally written in Hebrew or a Semitic tongue. This treatment would be much more satisfactory to the reader if it contained the Greek text of the old letter which it discusses.

JOHNS, C. H. W. *Ancient Babylonia*. (Cambridge Manuals of Science and Literature, No. 51.) Cambridge: The University Press; New York: Putnam, 1913. vii+148 pages. 40 cents net.

Ancient Babylonia was a small country, an island, as it were, between the Tigris and Euphrates rivers. Its great cities were located there and from these centers it extended its sway far and wide. Its early population was either a mixture or a conglomerate of Sumerian and Semite. Johns's volume is packed with information, bristles with bits of early history, and is understandable to one who is well acquainted with the periods covered. But the book is too bony, too much mere outlines, for the man who does not know ancient history. To present Nûr-adad, Sin-idinnam, and Kudur-Mabug and their reigns, on one page (p. 67) of a work designed for a layman in the subject is enough to discourage any reader and to drive him to works that are really written for a layman. It is a serious mistake to publish a work so condensed as this, when it could be expanded so as to present a most fascinating and attractive history of those ancient times.

SCHLATTER, A. *Die hebräischen Namen bei Josephus*. (Beiträge zur Förderung christlicher Theologie. 17 Jahrgang, Heft 3 and 4.) Gütersloh: Bertelsmann, 1913. 132 pages. M. 3.60.

The variations between the personal-names of Josephus and the Old Testament, give us an instructive insight into linguistic equivalents of Hebrew and Greek in the first century. Schlatter confines his study to personal-names as more faithful exponents, on the whole, of the methods of transliteration in vogue at that day than place-names could be. The editions upon which he bases his investigations are those of Niese and Destinon. The fact that the transmission of the text of Josephus has introduced some alterations increases the complexity of Schlatter's problem. In dealing with the variant forms of the texts he laid down two rules: (1) if two forms of